Short Catechism

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INTRODUCTION

1. God created us so that we might know Him, love Him, glorify Him, serve Him, and thereby attain eternal blessedness.

2. To serve God means to act in all things according to His will.

3. What is most necessary for us is to serve God according to the one true religion given by Him.

4. What, then, must we do? Having come to know the true religion of God—that is, the one authentic Church of Christ—we must believe all that God teaches through her, keep all the commandments of our Lord Jesus Christ, and make use of the means He has established for our salvation.

PART ONE: ON FAITH

I. On Faith in General

1. Christian faith is a supernatural interior gift of God that enlightens our intellect and strengthens our will, by which we unconditionally accept as true all that God has revealed and all that His one Church teaches.

2. We must believe this divine Revelation without reserve, because God is the very Truth and cannot err, deceive, be deceived, or fail to guard us from false teachings and false religions.

3. God's Revelation has come down to us through Holy Scripture and Tradition.

4. Holy Scripture is the collection of books written by divinely inspired men and received by the Church as the word of God. The events and human actions mentioned in Scripture are religiously instructive, although they are not all approved by God; inspiration pertains to the truths intentionally conveyed by the human writers, who are instruments of God the Inspirer. Style, mode of expression, and similar elements do not share the infallibility of inspiration.

5. Holy Scripture is divided into the Old and the New Testaments: in the Old Testament are contained the revelations given by God through His chosen servants before the coming of Jesus Christ; in the New Testament are contained the revelations given by Jesus Christ during His earthly life and written down by some of His disciples.

6. Is it enough to believe only what is contained in Holy Scripture? No, it is not enough: one must also believe what the Church has preserved through Holy Tradition, for Holy Tradition is likewise the word of Christ (2 Thess. 2:14), though not recorded by the immediate disciples of the Savior, but preserved in the constant teaching of the Church.

7. Faith is necessary for salvation, for "he who does not believe has already been condemned" (John 3:18).

8. Saving faith exists in its fullness only in the one Church of Christ, that is, the Catholic Church.

9. One must believe everything the true Church teaches (Mt. 28:20):
   a. without offending God by doubts against the faith;
   b. ordering one's whole life in accord with the faith;
   c. remaining ready to lay down one's life for the holy faith.

10. Everything sinful and contrary to the Lord's commandments leads to the loss of faith, and pride most of all.

11. The chief condition for progress in faith is to preserve deep humility within a pure heart.

II. The First Article of the Creed

"I believe in one God, the Father Almighty, Creator of heaven and earth, of all things visible and invisible."

1. God is an infinitely perfect Spirit, the Creator of all things and the source of every good.

2. We call God a Spirit because He possesses intellect and will, yet has no body.

3. The principal attributes of God are:

   a. He is eternal — He always was, is, and will be; He is above time.
   b. He is unchangeable in His being and perfections.
   c. He is omnipresent — He is absolutely in all places.
   d. He is omniscient — He knows all that was, is, and will be, including all our thoughts and desires.
   e. He is all-wise in all His works.
   f. He is omnipotent — He can accomplish all that is not contrary to His Holiness and Wisdom.
   g. He is infinitely holy and just — He loves only what is good, hates evil, and renders to each according to one's deeds, if not in this life, then in the next.

4. God permits as much evil in the world as is necessary, because through patience and the struggle against evil we attain holiness and beatitude—not only for ourselves but also for others.

5. We come to know God and His perfections:

   a. through the visible world and our conscience (Rom 2:15);

b. and especially through Revelation, in which God directly "unveils" to man the truths of religion.

6. In God there are three Persons: God the Father, God the Son, and God the Holy Spirit.

7. These three Persons are one God; They possess one and the same unique divine nature; therefore They are perfectly equal to one another.

8. The three Persons differ in Their relations to one another: the Father is unbegotten and proceeds from no one; the Son is eternally begotten of the Father; and the Holy Spirit proceeds from the Father *through* the Son.

9. To the Father is attributed the creation of the world, to the Son the redemption, and to the Holy Spirit the work of sanctification.

10. The mystery of the one God in three Persons is called the mystery of the Most Holy Trinity.

11. We cannot comprehend this mystery, for the finite, limited human mind cannot contain the infinite essence of God.

12. God created the world out of nothing by His almighty will.

13. Divine Providence is God's care by which He leads all creatures toward the end appointed by His wisdom.

14. Besides the visible world God also created the invisible world—that is, most perfect and blessed spirits known as angels.

15. Not all the angels remained in this blessed state; many sinned through disobedience and pride, and thus became demons or devils. For this sin of disobedience they were cast into hell.

16. The good angels love us, watch over us, and intercede for us; the evil angels hate us and seek to harm us. Therefore the former are called guardian angels and the latter tempters or evil spirits.

17. The highest creature on earth is man. Everything else on earth was created for man.

18. The first human beings created by God were called Adam and Eve; from them all humanity descends.

19. God created man in His image and likeness and endowed him with great natural and supernatural gifts.

20. These supernatural gifts included:

    a. sanctifying grace (see below);
    b. the absence of inclination to evil;
    c. immunity from sickness and death.

21. Through sin our first parents lost all these supernatural gifts, destroying both themselves and the entire human race descending from them. Their sin consisted in eating the forbidden fruit while living in Paradise.

22. Through the sin of our first parents, the human race fell into original sin; this sin, with all its consequences, passed from Adam to all people.

23. Who among human beings was preserved from original sin? The Most Holy Mother of God, by reason of the merits of her Son Jesus Christ. Jesus Christ Himself, being God, had no need of preservation from original sin.

24. The exemption of the Most Holy Mother of God from original sin, or the "Immaculate Conception," consists in this: although conceived naturally, the Most Pure Virgin, in view of the future merits of Christ's Passion, was freed from original sin in the very first instant of her soul's existence.

25. All the ancient Fathers of the Church, especially those of the East, extolled the all-embracing holiness of the Ever-Virgin. St. John of Damascus taught that the sanctifying grace excluding original sin was present in Mary just as light is present in the sun from the very instant of its existence (First Homily on the Dormition of the Mother of God).

26. The fatal consequences of original sin are:

    a. the loss of supernatural participation in the life of God and any grounds for hope in the Kingdom of Heaven;
    b. the darkening of the intellect and the weakening of the will;
    c. sickness, weakness, and death;
    d. the impossibility of restoring lost grace by one's own powers.

27. God took pity on mankind. Already to the first parents He promised a Redeemer, called in Scripture the Messiah; and despite all the later ingratitude of men, He fulfilled His promise.

28. The promise of the Redeemer was preserved through the chosen people of Israel, and within Israel through holy men who communicated God's will to the people—such as Abraham, the patriarch of Israel, Moses, David, and the other prophets.

29. Concerning the Messiah the prophets foretold:

    a. the time and place of His birth;
    b. the circumstances of His life and death;
    c. His Resurrection and Ascension;
    d. the establishment of His Church—its visibility, unity, and indefectibility.

30. The Redeemer promised by God came several thousand years after the creation of our first parents. God permitted mankind to wait so long for the Savior so that humanity might grasp the depth of its misery and understand that no one but Jesus Christ could save it.

31. When the Savior came, the whole human race was corrupted and, except for the Israelites, worshiped various idols.

III. The Second Article of the Creed

"And in one Lord Jesus Christ, the Only-begotten Son of God, born of the Father before all ages; God from God, Light from Light, true God from true God; begotten, not made; consubstantial with the Father; through Him all things were made."

1. This article of the Creed teaches us that the Redeemer promised and sent to us by God is the Only-begotten Son of God the Father — our Lord Jesus Christ.

2. The name **"Jesus"** means **Savior** or **Redeemer**.

3. **"Christ"** means **the Anointed One of God**: in the Old Testament prophets, high priests, and kings were anointed with oil as a sign of the authority given them by God; and our Lord is the supreme Prophet, High Priest, and King.

4. Our Lord Jesus Christ is called the **Only-begotten Son** because He alone is truly the Son of God by His very nature and from all eternity, whereas we are children of God only through adoption and grace.

5. We know that our Lord Jesus Christ is true God:
   a. from the prophecies of the prophets;
   b. from the testimony of the Heavenly Father at the baptism of our Lord and at the Transfiguration on Mount Tabor;
   c. from the teachings and miracles of the Savior Himself (John 10:30; 5:19; 5:23; Matt. 26:64, etc.);
   d. from the teaching of the Apostles (1 John 5:20; Rom. 9:5, etc.);
   e. from the teaching of the Church.

IV. The Third Article of the Creed

"For us men and for our salvation He came down from heaven, and was incarnate of the Holy Spirit and the Virgin Mary, and became Man."

1. The third article of the Creed teaches that the Son of God, without ceasing to be God, became Man — that is, He took upon Himself a human soul and a human body; this is called the mystery of the Incarnation, or the Word becoming flesh.

2. In our Lord Jesus Christ there are **two natures** — the divine and the human; in the one Person of Jesus Christ these two natures are without confusion and without division.

3. The Son of God took His human body from the Most Holy Ever-Virgin Mary, who is therefore rightly called **the Mother of God**.

4. As Man, the Savior had no earthly father. St. Joseph, the Betrothed of Mary, was only His guardian and provider.

5. Christ the Savior was born in **Bethlehem of Judea**.

6. The principal events in the life of the Infant Christ:
   a. His circumcision according to the Law of Moses on the eighth day after His birth;
   b. His Presentation in the Temple — the Meeting of the Lord — on the fortieth day;
   c. The flight into Egypt, occasioned by Herod's persecution, and the subsequent return.

7. After returning from Egypt and until His thirtieth year, our Lord lived in the house of His guardian St. Joseph and remained in obedience to him and to the Mother of God.

8. The Savior lived so long in obedience because obedience to lawful authority, insofar as it is from God, is the foundation of Christian holiness.

9. In His thirtieth year our Lord Jesus Christ went to St. John the Baptist at the River Jordan and received baptism from him; afterwards the Savior withdrew into the desert for forty days, giving us by His example the necessity of mortification, fasting, prayer in solitude, and struggle against temptations.

10. After returning from the desert, the Savior began openly to preach salvation, gathered disciples, and chose twelve from among them to be carefully formed and made the first shepherds of His Church.

11. Our Lord Jesus Christ proved the truth and divine origin of His teaching:
    a. by the holiness of His life and His perfection in every virtue;
    b. by His miracles and prophecies.
12. The Savior performed many miracles, for example: turning water into wine, feeding more than five thousand with five loaves, healing the incurably sick, commanding the forces of nature, and raising the dead. The Resurrection of Christ is His greatest miracle.

V. The Fourth Article of the Creed

"Who for us was crucified under Pontius Pilate, suffered and was buried, and rose again on the third day according to the Scriptures."

1. This article of the Creed teaches that, for the sake of our eternal salvation, our Lord Jesus Christ, according to His human nature, suffered, died, and was buried.

2. Throughout His earthly life the Savior endured the greatest sufferings of soul and body. At last He was seized by His enemies, mocked, spat upon, scourged, and crucified upon the Cross on Golgotha near Jerusalem.

3. Jesus Christ truly died; His soul was in fact separated from His body.

4. It was the Roman governor of Judea, **Pontius Pilate**, who condemned our Lord Jesus Christ to crucifixion.

5. Being God, our Savior could have avoided death upon the Cross; yet He suffered voluntarily, in order to redeem us by the price of His own Blood from sin, from the power of hell, and from eternal damnation.

6. By His death our Lord Jesus Christ obtained for us reconciliation with the Heavenly Father, eternal life, and the grace necessary to attain it.

7. The Lord died for **all** men. Those who perish eternally perish by their own fault, for they do not follow the call of grace which summons them to amend their lives and remain faithful to the one true Church of Christ.

VI. The Fifth and Sixth Articles of the Creed

"And on the third day He rose again according to the Scriptures, ascended into heaven, and sits at the right hand of the Father."

1. On the third day the soul of the Savior was again united to His body, and our Lord rose from the dead.

2. The Resurrection of Christ signifies the greatest and final victory of Christ over sin and death. For this reason the Feast of the Resurrection of Christ, or Pascha, is the chief Christian feast.

3. The risen Christ was seen by the Apostles and by others; they conversed with Him and saw His wounds. In testimony to His Resurrection many of them later accepted martyrdom.

4. After His Resurrection, our Lord Jesus Christ remained on earth for forty days.

5. During this time our Lord taught His Apostles the mysteries of the Kingdom of God, definitively established His visible Church on earth, and, according to His promise, placed the Apostle St. Peter at its head.

6. Jesus Christ ascended into heaven with His soul and body.

7. Jesus Christ ascended into heaven in order:
   a. to sit at the right hand of the Father, that is, to receive the authority over all creation which belongs to Him;
   b. to stand before the Father as our Advocate;
   c. to prepare for us an eternal dwelling in heaven.

VII. The Seventh Article of the Creed

"Who shall come again with glory to judge the living and the dead, and His Kingdom shall have no end."

1. This article of the Creed teaches that our Lord Jesus Christ will come on the last day of the world to judge solemnly all people without exception.

2. The conscience of every person will be laid bare before all, and the Lord will judge us for all our deeds, words, and thoughts.

3. After the judgment, those who have violated the commandments of the Lord and have not repented shall go to eternal torments—that is, to hell; and the righteous shall enter into life eternal—that is, into heaven.

4. God wills to torment no one, and the eternal sufferings of hell arise from the fact that the sinners themselves have become forever proud, have hated God and salvation; they will never desire to repent.

5. Heaven is the state of eternal, perfect blessedness in the love of God and His saints, without any admixture whatsoever of sorrow or boredom.

6. Besides the last, universal, or dread judgment, there is also a particular judgment of each person immediately after his death, at which the eternal lot of the departed is already definitively determined.

7. Why, then, is there also a universal judgment? So that:
   a. the wisdom, justice, and goodness of God may be made manifest to the whole world;
   b. Jesus Christ may be glorified before all creation;
   c. the virtues of the righteous may be revealed before all, and the crimes of sinners be put to shame.

8. The human soul immediately after death:
   a. either is sentenced to temporary punishment in purgatory;
   b. or is abandoned to itself in hell;
   c. or at once is admitted to the boundless blessedness of eternal life.

9. Temporary sufferings in purgatory—or the "toll-houses"—are endured by the souls of those who have died in the state of sanctifying grace, yet have not in this earthly life fully satisfied the justice of God for their sins.

10. We must acknowledge the existence of purgatory because otherwise all who die in grace, yet have not produced sufficient fruits of repentance, would either be immediately admitted into heaven—which is contrary to God's holiness—or cast into hell—which is contrary to God's justice. If there were no toll-houses, that is, no purgatory, the prayers of the Church for the departed would have no meaning.

11. After the universal dread judgment, purgatory will exist no more.

VIII. The Eighth Article of the Creed

"And in the Holy Spirit, the Lord, the Giver of Life, Who proceeds from the Father and the Son; Who together with the Father and the Son is worshipped and glorified; Who spoke through the prophets."

1. The Holy Spirit, the third Person of the Most Holy Trinity, is called the Giver of Life because He imparts grace—that is, supernatural life—to the souls of the faithful and to the entire Church; for this latter reason He is often called "the soul of the Church."

2. From the Holy Spirit we receive the following seven gifts of grace: wisdom, understanding, counsel, fortitude, knowledge, piety, and fear of God. The Holy Spirit enlightens, sanctifies, strengthens, and consoles us.

3. The Holy Spirit remains in the soul as long as a person does not drive Him out by deadly sin.

4. The Holy Spirit proceeds from the Father through the Son (or, which is the same, from the Father and the Son) as from one principle:
   – from the Father (John 15:26), because the Father is the first principle of all;
   – from the Son, because the Holy Spirit is the Spirit of the Son (Gal. 4:6).

5. The Eastern Fathers of the Church express the mystery of the eternal procession of the Holy Spirit from the Father and the Son by means of comparisons: the Holy Spirit proceeds from the Father and the Son as a flower "proceeds" from the root and the stem, as a lake from the spring and the river, or as light from the sun and its rays.

6. In the ancient Creed only the procession of the Holy Spirit from the Father is mentioned because the Creed was composed gradually to counter major heresies; and the heresy which affirmed the procession of the Holy Spirit *from the Father alone*, to the exclusion of the Son, arose only later, in connection with the falling-

-away of the Greeks from the unity of the Church. In the Gospel (John 15) it is written "from the Father," but it does not say "from the Father *alone*."

IX. The Ninth Article of the Creed

"In One, Holy, Catholic, and Apostolic Church."

1. The Church, or the mystical Body of Christ, is the society of Christians established by our Savior and governed by Him, nourished and taught by the true ecclesiastical hierarchy, or sacred authority, of Christ.

2. Our Lord Jesus Christ established the Church by entrusting His chosen disciples, that is, the Apostles, with the task of shepherding, sanctifying, and teaching all who would believe in Him.

3. Christ entrusted the leadership and unification of the Apostles to the Chief Apostle Peter, upon whom He promised to build His entire Church as upon an unshakable foundation (Matt. 16:13–19), to whom He entrusted the strengthening of the Apostles' faith (Luke 22:32), and to whom He commanded the feeding of His sheep (John 21:15–17).

4. Thus do the Eastern Fathers of the Church express the primacy of Peter over the other Apostles: St. Ephrem calls Peter "the head and prince of the Apostles," "the head of the assembly of disciples" (*Commentary on the Gospels*, *Works*, Sergiev Posad, vol. 4.8, 1914, pp. 197, 190). St. John Chrysostom says that all the Apostles were entrusted to Peter (*Homilies on Acts*, St. Petersburg, 1856, vol. 1, p. 58), and that he is "the head in the apostolic choir" (*Works*, SPB Theological Academy ed., 1911, vol. 7, p. 553). Therefore St. Ambrose said: "Where Peter is, there is the Church" (*Commentary on Psalm 40*). For St. John of Damascus, Peter was "the leader of the universal Church" (*Homily on the Transfiguration*). St. Gregory the Theologian wrote of Peter: "Of Christ's disciples, one alone is called the rock, and to him is entrusted the foundation of the Church" (*Works*, Moscow, 1844, vol. 3, p. 149). St. Epiphanius of Cyprus teaches: "The Lord chose Peter to be the chief of His

disciples" (*Panarion*, *Works*, Moscow, 1864, vol. 2, p. 370), and so forth.

5. In the Orthodox liturgical books, Peter is called "the Fore-leader of the Apostles" (Menaion, June 29), "the strengthening of the Church" (June 30). In the *Prologue*, Peter is praised as "teacher of the Apostles," "leader of the Apostles," "the lordly shepherd of all the Apostles" (June 30).

6. The ecclesiastical hierarchy, or sacred authority, consists of the bishops—successors of the Apostles—with the Roman Pontiff at their head, as the successor of the head of the Apostles, Peter.

7. The Fathers who composed the Orthodox liturgical Menaia refer to the pope, for example, as "the chief of the sacred council (ecumenical)," "the chief of sacred commands" (Jan. 2; Apr. 18; Apr. 14, etc.). Chrysostom calls the Roman See "the harbor that cannot be shaken." Theodoret calls the pope "judge" of the Eastern bishops. St. Theodore the Studite calls him "the head of all heads," "the rock of faith," and so on.

8. The dogma of the "infallibility of the Roman Pontiff" means that Divine Providence has never permitted and will never permit the pope to mislead the entire Church when he addresses the whole Church as its supreme teacher on matters of faith and morals, definitively establishing the authentic sense of a revealed truth.

9. Papal infallibility is not an innovation, for it is grounded in the words of Christ the Savior ("I have prayed for thee, that thy faith fail not," Lk. 22:32, etc.) and in the conviction of the whole ancient Church that dogmatic questions could not be definitively resolved without the consent of the Roman bishop. The Church has always understood that Christ would not be the Head of the Church were He not able to preserve from error the pope, who is its supreme teacher. Without the consent of the Roman Pontiff, even the decrees of ecumenical councils never had force; outside the Catholic Church no ecumenical council has ever been able to assemble. According to the conviction of that great pillar of true Orthodoxy, St. Theodore the Studite, bishops "have no authority to compose even an orthodox

council without your (the pope's) knowledge" (*Works*, Petersburg, 1908, vol. 2, p. 266).

10. The dogma "Christ is the Head of the Church" means that:
    a. Christ is the source of all the Church's life of grace;
    b. He Himself governs the Church through His one hierarchy, not through illegitimate pastors;
    c. He is the exemplar with whom the Church must conform in her structure and life.
11. From the dogma "Christ is the Head of the Church" it follows that:
    a. there is only one true Church, which all Christians must obey; for if Christ were the Head of several mutually exclusive Churches, He would not be the one Shepherd of the one flock (John 10:16), and it would be blasphemous to claim that He is an impotent Head incapable of preserving the Church in its essential unity;
    b. only a Church gathered into a perfect "society," with a permanent, actual, and universal supreme ecclesiastical government, can have Christ as its Head; for only such a Church can be likened to our Lord, who, besides His divine nature, possessed a complete and perfect human nature, with a soul, a body, and a visible human head;
    c. therefore it is a grave sin to say: "Christ is one; one can be saved in any confession; it makes no difference whether one is Catholic or Orthodox without the pope."
12. But from the fact that Jesus is the Head of the Church, does it follow that the Church can have no other visible head? Not at all. The primacy of the pope is not another headship in the Church, but merely the instrument and expression of Christ's sole headship. Otherwise, by the same reasoning one would have to abolish bishops from dioceses and leave parishes without pastors, since Christ is undoubtedly the Head of every diocese and of every parish. To have a physical head prevents no one from recognizing the headship of Christ above all.

13. The one who errs concerning the true Church through no fault of his own, who strives toward it according to his abilities and is prevented from recognizing its truth by obstacles he cannot overcome, may be saved through its prayers and sacraments insofar as these remain preserved in separated confessions; he may even attain great holiness. But the one who does not seek the true Church, though able to do so, and clings to some confession out of habit, convenience, national sentiment, or

emotional inclination, cannot count on God's mercy until he resolves to repent before the true Church.

14. That only the Church headed by the Roman Pontiff is the true Church of Christ is also evident from the fact that our Lord Jesus Christ placed above all things obedience to the will of the Father manifested through His instruments, and the entire structure of this Church presupposes obedience to God in the person of His representatives. Without obedience to the pope, the Vicar of Christ, full obedience to Christ is impossible.

15. Faith in the one Church must be understood as a unity that is perfect, akin to the unity in the Person of Christ the Savior Himself. In other words, in the true Church of Christ there is one life, one supreme governance, and one teaching authority.

16. The holiness of the Church must be understood to mean that the Church conforms perfectly to the two natures and to the example of the Savior, that she obeys His will in all things in a holy and unwavering manner, that she preserves the integrity of the seven sacraments (for example, the indissolubility of marriage), and that she tolerates no compromise of conscience with false teachings nor any fragmentation into independent national churches. Christ Himself sanctified His Church (Eph. 5:25–27).

17. The word "catholic," by which the Church is described in the Creed, translates the Greek *katholikē*, meaning "universal." The true Church seeks to save people of every age, nation, occupation, and social condition, bringing all to the fullest possible unity. Hence ecumenical councils have not ceased in the Catholic Church, and hence the multitude of her international communities, institutions, and monastic orders.

18. The Church is called apostolic because:

a. she is governed by a sacred hierarchy which is the direct and lawful continuation of the apostolic hierarchy with the Apostle Peter at its head;

b. she faithfully adheres to apostolic Tradition and bases her teaching on the doctrine of the Apostles;

c. she is animated by the spirit of the Apostles—the spirit of self-sacrificial missionary zeal calling the erring to seek salvation in the Church of Christ; her spirit is that of St. Paul and all the other Apostles.

19. The Lord willed that the Church be a perfect human society, with supreme governance and laws, for the same reason that He willed the Second Person of the Trinity to assume a complete human body. This reason is His immeasurable love for mankind, His desire to make salvation accessible to all.

20. Christ the Lord entrusted His ecclesiastical hierarchy with the task of guiding believers in their ecclesial life, teaching them the truths of the faith, and sanctifying them by grace through the holy sacraments.

21. Over time the Church cannot change in her essence, for Christ her Head is unchanging. From this unchangeability it follows that the Church always preserves unchanged the truths of Christ's Revelation and, in every age, labors to clothe them in ever more precise dogmatic formulations.

22. This unchangeability does not exist outside Catholicism. In Protestantism very little of the ancient Christian dogmas remains; and in the Eastern Christianity that has departed from Catholicism, a fundamental shift has occurred: from being developing, as it was in the early centuries, it has become incapable of doctrinal development without error. In this context "development" does not mean the introduction of new truths, but the Church's elucidation of the meaning of truths contained in Holy Scripture and Holy Tradition, the refinement of their verbal expression, and the formulation of direct conclusions drawn from the ancient teaching of the Church.

X. The Eleventh and Twelfth Articles of the Creed

"I await the resurrection of the dead and the life of the world to come."

1. The resurrection of the dead is an act of God's omnipotence by which, at the end of the world, the bodies of all who have died will be reunited with their souls and will live again for all eternity.

2. Our bodies will rise again so that the body—which took part either in sins or in good works—may likewise share either in punishment or in blessedness, and so that the victory of our Lord Jesus Christ over death may be complete in every respect.

3. After the resurrection, the righteous will have glorified and incorruptible bodies, while the wicked will have bodies corresponding to their sinful condition.

4. The twelfth article of the Creed teaches us that after death there begins eternal life, in which the righteous will enjoy everlasting blessedness in untroubled love for God. This happiness surpasses everything we are capable of saying or imagining about it.

5. The blessedness of the righteous will be proportionate to the degree of holiness they attained in this life: "each shall receive his reward according to his labor" (1 Cor. 3:8).

6. To the torments of hell will be condemned everyone who dies in a state of mortal sin—everyone who, until the final moments of life, has not repented of his crimes.

7. The damned will remain forever in their terrible state; for our Lord Jesus Christ Himself declared this (Matt. 25:41; 25:46; and elsewhere).

8. The sufferings of the unrepentant in hell will be eternal because:
   a. the sinners themselves have forever hardened their hearts in their hellish hatred of God and will eternally reject the mercy and forgiveness which God offered them in this life;
   b. if there were no fear of eternal punishment, most people would give free rein to their sinful passions, hoping to amend everything in the life to come; the fear of eternal hell is one of the means by which God's mercy turns us away from evil and leads us to blessedness.

9. In hell each person will suffer in proportion to his sinfulness.

10. The Creed ends with the word *Amen* to express the firmness of our faith in everything contained within it.

PART TWO. ON THE COMMANDMENTS

I. On the Principal Commandment of Christ

1. It is not sufficient for salvation merely to believe with the intellect in what Christ teaches through His Church. In addition, with God's help, we must fulfill the commandments of the Lord—that is, do all that He has commanded and refrain from what He has forbidden. Our faith must be living.

2. The greatest and foremost commandment of Christianity, in which all the other commandments are contained, is the commandment of love for God and neighbor: *"Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength"*—this is the first commandment. The second is like it: *"Thou shalt love thy neighbor as thyself"* (Mk 12:30–31). In Christ's teaching these two commandments are so closely linked that they can be regarded as one.

3. Christian love is the supernatural virtue, infused in us by God, that directs all our thoughts, words, and actions toward God as the highest Good, so that by fulfilling His will we may please Him. We must love God above all things and manifest this love in deeds. We must be ready to lose all earthly goods—even our own life—rather than offend God by the slightest violation of His commandments.

4. We must love God because:
   a. He is the infinite Good, most worthy of love;
   b. He created us, loved us, and has showered us with countless benefits;
   c. He commands us to love Him and, for this, promises eternal blessedness.

5. After God, we must love our neighbor—that is, all people without exception.

6. We must love our neighbor because:
   a. Jesus Christ has commanded it;
   b. He taught it to us by His own example;
   c. we are all created in the image of God and redeemed by the blood of our Savior.

7. Our love for our neighbor must be:
   a. sincere;
   b. selfless—the neighbor must be loved as we love ourselves, and solely for God's sake;
   c. universal, excluding not even our worst enemies—whether personal, social, national, or otherwise.

8. Our Lord especially commands us to love all who suffer in bodily or spiritual need.

9. Works of mercy toward the body of our neighbor are: to feed the hungry, give drink to the thirsty, clothe the naked, shelter the stranger, visit the imprisoned, visit the sick, and bury the dead.

10. Works of mercy toward the soul of our neighbor are: to correct the sinner, instruct the ignorant, give good counsel to the doubtful, comfort the sorrowful, bear wrongs patiently, forgive offenses, and pray to God for the living and the dead.

11. Christian love of oneself consists in caring above all for one's eternal salvation through love of God and obedience to Him.

12. One should care for the body and for temporal well-being only insofar as this does not contradict God's commandments and contributes to the attainment of eternal salvation.

13. Our duties toward God and neighbor are briefly and clearly set forth in the Ten Commandments given by God to Moses on two tablets: the first four state our duties directly to God, and the remaining six our duties to our neighbor.

14. The commandments of God are read as follows:

    I. I am the Lord thy God: thou shalt have no other gods before Me.

    II. Thou shalt not make unto thee a graven image, nor any likeness of anything that is in heaven above, or on the earth beneath, or in the waters under the earth; thou shalt not bow down to them nor serve them.

    III. Thou shalt not take the name of the Lord thy God in vain.

    IV. Remember the sabbath day, to keep it holy; six days shalt thou labor and do all thy work, but the seventh day is the sabbath of the Lord thy God.

    V. Honor thy father and thy mother, *that it may be well with thee and* that thy days may be long upon the earth.

    VI. Thou shalt not kill.

    VII. Thou shalt not commit adultery.

    VIII. Thou shalt not steal.

    IX. Thou shalt not bear false witness against thy neighbor.

    X. Thou shalt not covet thy neighbor's house; thou shalt not covet thy neighbor's wife, *nor his field,* nor his manservant, nor his maidservant, nor his ox, nor his ass, *nor any of his cattle,* nor anything that is thy neighbor's (Exod. 20:1–17).

15. The faithful fulfillment of the commandments of God should be motivated in us by:
    a. pure filial love for our infinitely good heavenly Father;
    b. hope for eternal blessedness and fear of eternal punishment.

Of course, the motive of love is incomparably more valuable than all others.

II. On the First and Second Commandments of God

1. These commandments bid us to honor God as is fitting for the infinitely holy and good Creator to Whom we wholly belong.

2. The worship of God presupposes the knowledge of His attributes and His will; both forms of knowledge we receive chiefly through the God-given, one, true Church of Christ.

3. The worship of God is divided into **internal** and **external**.

4. We render internal worship to God when, in the secret depths of our heart, we humble ourselves before Him, honor Him with faith, hope, and charity, and completely surrender ourselves to His holy will. This sacrifice of inward reverence we may offer always and everywhere.

5. External worship consists in manifesting our reverence for the Lord by words or outward actions.

6. External worship is subdivided into **private worship** and **communal worship**, or **liturgy**.

7. Communal worship is the most important form of external worship. In it, worship is offered to God in the name of the Church and by the whole people, through consecrated ministers appointed for this purpose.

8. Opposed to these commandments are:
   a. **idolatry**, that is, offering to creatures the adoration and love that belong to God alone;
   b. **heresy**, that is, professing teachings incompatible with the dogmas of the holy Church;
   c. **schism**, that is, departing from ecclesial obedience to the true Christ-given hierarchy;
   d. **negligence** in learning the truths of the faith and carelessness in using the means established by the Savior for preserving the faith;
   e. **superstitions** of every kind—sorcery, divination, spiritualism, theosophy, and the like;
   f. **freethinking**, especially the proud desire to subject the unfathomable mysteries of the faith to human reason;
   g. **despair of salvation**, doubting God's readiness to forgive the sincerely repentant sinner—in other words, the lack of Christian hope and trust in divine assistance for salvation;
   h. **presumption**, the audacious expectation of salvation despite one's refusal to amend one's life.

   The gravest sin against this commandment is **godlessness**, the denial of God—**materialism**. Godlessness is not only wicked but profoundly irrational; materialism—whether economic, social, or ethnic—reduces man to the level of irrational creatures that know nothing of God and leads to the pitiless oppression of the weak by the strong.[4]

9. The veneration of saints does not contradict these commandments, for we worship God for His own sake, but we venerate the saints for the sake of the holiness of God who worked great deeds in their souls.

10. We pray to God that He may help us by His omnipotence, but we implore the saints that they may intercede with God on our behalf.

11. In venerating the saints, we must above all pay attention to following their example of virtuous life.

12. Among all the saints, we must most zealously venerate **the Most Holy Ever-Virgin Mary, the Mother of God**, to whose maternal care the dying Savior entrusted all of us in the person of St. John the Apostle.

13. Holy icons and the relics of the saints are worthy of veneration; this veneration is directed not to wood, paint, or the mortal remains of the righteous, but to God Himself, glorified in the events of Christ's life and in the deeds of the saints.

14. In venerating icons and other sacred objects, one must avoid all superstition, any deifying of the object, and any seeking of help for evil desires or deeds. Upon entering a church, one ought first to make reverence to the Lord the Savior, present upon the altar in the Holy Gifts, and only thereafter to the icons.

III. On the Third Commandment of God

1. This commandment forbids every irreverent use of the Name of God.

2. Those sin against this commandment who engage in:
   a. invoking God without need and without reverence, idle oaths;
   b. blasphemy;
   c. murmuring against God amid the trials of life;
   d. perjury;
   e. violation of a vow made to God.

3. Blasphemy is understood to mean contemptuous or insulting words or thoughts about God, about the faith, about the Church, or about the saints.

4. To murmur against God is an act of profound folly and a grave sin: by murmuring, we render useless the most precious treasure given to us by God—our sufferings—through which, by uniting ourselves spiritually with the crucified Savior,

we may attain immeasurable happiness and save numberless souls. In murmuring amid sufferings, a person rejects the loftiest calling that proceeds from Christ: to take part in His work of redeeming sinners.

5. An oath is the invocation of God as witness that we speak the truth, or that we truly intend to fulfill a promise we have made.

6. One sins by abusing an oath:
   a. when one confirms a lie by an oath or swears to something of which one is uncertain;
   b. when one swears without necessity, out of frivolous habit;
   c. when one swears to do something displeasing to God.

7. To swear falsely is a very grave sin: it is tantamount to mocking God's omniscience and divine justice.

8. A **vow** is a free and willing promise made to God to perform something pleasing to Him, even if it is not otherwise our obligation.

9. We are bound to fulfill the vows we make, for to neglect them would be a sign of great disrespect for God. A vow loses its force only in the case of complete impossibility of fulfillment. If fulfillment is only partially impossible, or if there is doubt, one must seek the counsel of one's spiritual father.

10. One may even sin **by keeping** a vow. Whoever has vowed to do something displeasing to God—for example, one who vows to die outside the Catholic Church—certainly commits a grave and double sin if he fulfills such a vow.

11. To fulfill this commandment it is not sufficient merely to refrain from abusing the Name of the Lord. One must also give due honor to the Name of God and use this most holy Name as a standard in the struggle against godlessness.

IV. On the Fourth Commandment of God

1. This commandment orders us to keep holy the Lord's Day—that is, for Christians, **Sunday**, in remembrance of the Resurrection of the Savior. The miracle of Christ's Resurrection occurred "on the third day" after the death of Jesus Christ.

2. On Sunday it is fitting to be present prayerfully at the Divine Liturgy, to listen to the sermon, to engage in edifying reading, pious conversations, works of mercy, and the like.

3. The following are unfitting for the Lord's Day:

   a. heavy bodily labor;
   b. all forms of trade, lawsuits, and legal disputes;
   c. entertainments incompatible with the consecration of Sunday to the Lord God.

4. It does not suffice simply to occupy oneself with any pious activity on Sunday. To attend the Divine Liturgy—in which the Lord Jesus Christ Himself offers Himself for our salvation—is incomparably more important than to take part in other services. To give aid to someone in extreme need is a work far more pleasing to God than reading akathists.

5. As far as possible, and following the directions of one's parish pastor, we must also keep certain feast days that concern the glorification of our Lord Jesus Christ, as well as feasts in honor of the Most Holy Mother of God and some of the saints.

6. Besides Holy Pascha, the "Feast of Feasts," which celebrates the triumph of Christ the Savior over sin and death, the following belong here:

   a. **The Twelve Great Feasts**, namely:
   – The Nativity of our Lord Jesus Christ, December 25;
   – Theophany, January 6 (commemoration of Christ's Baptism and the manifestation of the Holy Trinity);

– The Meeting of our Lord Jesus Christ in the Temple with the righteous Simeon, February 2;
– The Transfiguration of the Lord on Mount Tabor, August 6;
– The Entry into Jerusalem, Palm Sunday;
– The Ascension of the Lord, the 40th day after Pascha;
– The Descent of the Holy Spirit, or Pentecost, and likewise the Feast of the Holy Trinity, the 50th day after Pascha;
– The Exaltation of the Precious Cross of the Lord, September 14;
– The Nativity of the Most Holy Mother of God, September 8;
– Her Entrance into the Temple for dedication to God, November 21;
– The Annunciation, March 25;
– The Dormition of the Most Holy Mother of God, August 15.

b. **Other feasts**:
– The Protection of the Most Holy Mother of God, October 1;
– The Circumcision of the Lord, January 1;
– The Nativity of St. John the Forerunner, June 24;
– SS. Peter and Paul, June 29;
– The Beheading of St. John the Forerunner, August 29;
– St. Nicholas, December 6.

7. Besides feast days, the Church has established **holy fasts**, during which the faithful, through increased abstinence and repentance, purify themselves from their sins. There are fasts of extended duration and fast days.

8. There are four extended fasts:
a. **The Great Fast**, or Holy Forty Days, in memory of the forty-day fast of our Lord Jesus Christ;
b. **The Nativity (Philip's) Fast**, from November 15 until the Nativity of Christ;
c. **The Dormition Fast**, from August 1 until the feast of the Dormition of the Mother of God;
9. d. **The Fast of the Holy Apostles**, from the Sunday of All Saints until June 29.

10. The fast days are:
    a. Wednesdays and Fridays;
    b. the Eve of Theophany;
    c. the Feast of the Exaltation of the Precious Cross;
    d. the Feast of the Beheading of St. John the Forerunner.

V. On the Fifth Commandment of God

1. By the Fifth Commandment God commands us to love and honor our parents and to obey them as benefactors through whom He has given us life and to whom He has entrusted our upbringing.

2. Children sin against this commandment when they:
    a. despise their parents in their hearts, speak ill of them, or insult them;
    b. fail to pray for them;
    c. disobey them and resist their corrections;
    d. do not help them in their needs;
    e. do not patiently bear their weaknesses.

3. Besides parents, we must honor those who in some measure take their place—especially spiritual pastors, educators, teachers, benefactors, and civil authorities. Respect toward the elderly is likewise most pleasing to God.

4. Parents and those who take their place must be obeyed in those matters for which they are given by God, and insofar as their commands do not contradict the commandments of the Lord. Thus, teachers are to be obeyed in matters of instruction, for instruction is the reason they are given by God; however, they are not to be obeyed if, for example, they exhort one to disregard the Church.

5. Lawful civil authority must be obeyed in all matters that are not contrary to the teaching of the Church.

6. The Lord wills that we love our homeland, preserve its pious traditions, serve it, and pray for it. Our duties toward our homeland are especially great when it is in danger from external or internal enemies.

7. Besides His universal Church, Christ did not found any other Churches; therefore, one's native Church is to be adhered to only insofar as it is a part of the one Catholic Church. To neglect deliberately the unity with the Catholic Church out of attachment to one's native but separated Church is a grave sin. Nothing so harms the spiritual welfare of the fatherland and of one's people as disobedience to Christ, who founded only one Church "upon Peter and his successors," as St. John Chrysostom teaches.

8. The first duty of parents is to ensure the baptism of their children. Furthermore, parents must diligently instill in their children—by word and example—the knowledge of God, love for the universal Church, and Christian morality, while simultaneously removing all harmful contrary influences. Finally, it is the duty of parents to care for the physical and intellectual development of their children.

VI. On the Sixth Commandment of God

1. This commandment forbids all sins by which one inflicts harm—bodily or spiritual—upon one's neighbor or upon oneself.

2. Bodily harm is inflicted upon one's neighbor when someone causes another's death or maims him, tortures him, or in any manner injures his health—for example, by giving him food unfit for consumption.

3. There are cases in which killing one's neighbor is not a sin:
   a. when legitimate civil authority executes criminals, if this is necessary for the common good;
   b. during a just war;
   c. when, in the case of direct self-defense during an attack, one has no other way to save his own life or that of another.

4. This commandment also forbids everything that is in any way contrary to love of neighbor—for example: anger, envy, quarrels, and the like.

5. **One sins against one's own body by:**
   a. suicide: taking one's own life is a grave crime, a conscious rebellion against God, who wills to save us through sufferings; it is an intrusion upon God's right to dispose of our life;
   b. harming one's own health—for example, by excessive or immoral pleasures.

6. One may expose one's life or health to danger only when such danger is inseparably connected with the fulfillment of a God-pleasing duty. Priests or physicians often have to expose their health to danger in the fulfillment of the obligations of their vocation; this is their sacred duty.

7. We harm our neighbor spiritually when we cause scandal—that is, when we lead another into sin or, through frivolity, give him occasion to sin.

8. Those who cause scandal generally sin very gravely, for to "kill" the soul of one's neighbor, even in part, is far more contrary to the law of love than to kill the body. It is the same as mocking the Blood of the Lord, shed for the salvation of mankind. One sins doubly who deliberately draws another away from the true Church of Christ.

9. Unintentional homicide is not imputed as sin only when the killer employed every possible precaution to avoid the accident. The same must be said of other unintentional violations of the Sixth Commandment.

10. This commandment imposes upon us the direct duty of helping our neighbor in all his needs, of willingly forgiving offenses, and of dealing with everyone meekly and edifyingly.

VII. On the Seventh Commandment of God

1. This commandment forbids sins against chastity: every form of satisfying lust outside of marriage, every indecent thought, word, or action with oneself or with others (fornication, adultery, incest, self-abuse, etc.), as well as everything that leads to these shameful sins of sensuality.

2. The following dispose a person most strongly toward sensuality:
   a. excessive curiosity;
   b. indecent conversations and jokes;
   c. reading obscene books;
   d. indecent spectacles;
   e. excess in food and drink;
   f. idleness and sloth;
   g. inappropriate caresses.

3. Conscious and free sins against the seventh commandment always gravely offend God, for they most deeply distort in man the image of God and defile our body, which is the temple of the Holy Spirit.

4. The consequences of sensuality are: loss of the beautiful virtue of chastity—by which man becomes like the angels—many other sins and vices, and often also incurable diseases, poverty, disgrace, and finally eternal punishment.

5. One must ardently love the virtue of chastity, which makes us especially dear to God and disposes Him to hear all our pious prayers. On earth there is no happiness greater than that which a pure heart gives.

6. To preserve chastity one must:
   a. avoid occasions and circumstances of temptation;
   b. guard against impure friendships;
   c. discipline the flesh by fasting and other mortifications;
   d. strictly watch over one's senses;

e. receive Holy Communion frequently;
f. in moments of temptation call upon the help of the Most Pure Virgin;
g. never forget that God sees all things and that we may die suddenly.

VIII. On the Eighth Commandment of God

1. This commandment forbids robbery, theft, deceit, usury in the sense of exploitation, bribery, and, in general, every taking of another's property by cunning or by force.

2. Besides those who directly appropriate the property of others, all who assist them by counsel, purchase, or in any other manner also commit sin.

3. Those sin by exploitative usury who take advantage of their neighbor's difficult circumstances in order to acquire his property.

4. Against this commandment also sin those who:
   a. do not return lost items;
   b. do not pay their debts, or incur debts without certainty that they can repay them;
   c. harm the property of their neighbor without grave necessity;
   d. neglect the duties of an office for which they receive a salary;
   e. fall into miserliness, refusing others what is necessary for life;
   f. most gravely, those who abuse religion for personal gain at the expense of laborers and the poor.

5. Sins against this commandment are forgiven on condition of repentance and sincere restitution of the loss inflicted upon one's neighbor.

6. The obligation to make restitution falls upon the one who directly caused the loss, and, if he does not fulfill this obligation, upon those who helped him in any way.

7. Restitution must be made to the owner or to his heirs. If this is impossible, the property must be distributed to those in need or used for works pleasing to God.

8. One who is unable to make immediate restitution must make every effort to repair the injustice as soon as possible.

9. This commandment requires that we give to each person what is his by justice, and that we show mercy toward our neighbor: Christian justice is inspired by charity.

IX. On the Ninth Commandment of God

1. This commandment forbids speaking falsehood, in particular:
   a. giving false testimony before a court;
   b. flattery;
   c. hypocrisy—that is, pretending to be pious;
   d. speaking ill of others; slander—that is, attributing to one's neighbor faults that are invented;
   e. biting or malicious mockery directed at one's neighbor;
   f. abusing a confidential secret entrusted to us.

2. Is it ever permissible to speak falsehood? No. One may only, in certain situations, remain silent about the truth, following in this respect the example given to us by the Lord, who did not immediately reveal to His chosen disciples every truth pertaining to salvation.

3. It is permitted to reveal another's faults or sins:
   a. when doing so may lead to that person's correction;
   b. when necessary to protect others from danger.
   In both cases, one must be guided by charity.

4. Not only he who slanders or speaks ill of another sins. In addition, sin also falls upon:
   a. the one who listens to such speech with pleasure;
   b. the one who does not hinder, when able, the spreading of slander or malicious talk;
   c. above all, the one who in any way encourages slander or ill-speaking.

5. A slanderer must retract his words, and one who has spoken ill of another must restore his neighbor's good name by revealing to others his good qualities. Naturally, both must first repent of their sins.

6. In order not to sin against the Ninth Commandment, one must beware of:
   a. groundless suspicions;
   b. idle talk;
   c. the proud habit of pronouncing judgment on everything and everyone;
   d. inappropriate curiosity.

7. There are cases in which one must not close one's eyes to the faults of others. Those in authority and those entrusted with instruction must watch over the shortcomings of their subordinates or pupils out of a sincere desire to help them, for this is the role given them by God.

8. The Ninth Commandment instills in us the virtues of truthfulness, sincerity, self-control, and charity.

9. This commandment must also be applied to entire peoples, societies, families, and the like. One must especially beware of every slander directed against the Holy Church of Christ—all the more so because hell wages war against her principally through slander.

10. The sins forbidden by this commandment must be avoided even more diligently in public address—in assemblies, reports, lectures, printed publications, radio broadcasts, and so forth.

X. On the Tenth Commandment of God

1. In the first part of the Tenth Commandment, all fantasies, thoughts, and desires contrary to chastity are forbidden.

2. These fantasies and desires are sinful if one dwells upon them voluntarily and does not strive to expel them from the heart.

3. It is not enough simply to resist impure thoughts; one must also avoid everything that nourishes and arouses them. Above all, one must govern one's senses and direct all one's thoughts toward fervent service of God.

4. In the second part of this commandment, interior sins against justice are forbidden—envy, covetousness, and the like.

5. One may gravely sin through such interior desires, for outward crimes are merely the consequences of sinful thoughts and desires. God judges us far more by the interior disposition of our will than by our external actions.

6. The second part of the Tenth Commandment enjoins us to rejoice wholeheartedly in the well-being of our neighbor and to be content with seeking our own well-being by honest means.

XI. On the Violation of the Commandments

1. Sin is the voluntary transgression of the law of God.

2. One may fall into sin:
   a. through evil thoughts, desires, words, and deeds;
   b. by omitting what one was obliged to do.

3. Sins are divided into mortal and venial.

4. A mortal sin occurs when the law of God is violated in a grave matter—where the will of God admits no doubt—committed with sound reason and full consent of the will.
   Example: one takes from a poor widow a significant portion of her property, having thought it out beforehand and striving to silence one's conscience.
   The nature of mortal sin is evident from its dreadful consequences: it deprives the sinner of sanctifying grace, makes him an enemy of God, and renders him deserving of eternal punishment in hell.

5. A venial sin (or sin of weakness) occurs when the violation of a commandment concerns a matter of lesser importance, or is committed without full awareness or full consent.
   Example: stealing a box of matches from a wealthy neighbor, or speaking an untruth out of distraction.
   Venial sins do not deprive us of sanctifying grace, but they must be carefully avoided, for in this world there is nothing worse than sin, even the smallest. Venial sins, though they do not kill grace in the soul, nevertheless weaken it and dispose the soul toward mortal sin.

6. We recognize how hateful sin is to God:
   a. from the terrible punishment of the fallen angels and of our first parents;
   b. from the eternity of torment in hell that even a single mortal sin deserves;
   c. from the greatest sufferings endured by our Lord Jesus Christ in order to save us from sin.

7. The "capital sins" are fundamental vices from which, as from sources, a multitude of other sins arise.

8. There are seven capital sins:

   a. **pride**, or the mad attribution to oneself of what we have received from God, and

aversion to obedience; from pride arise, among other things, heresies and schisms—that is, rebellions against the one Church of Christ on earth;
b. **avarice**, or the craving for earthly riches accompanied by insensitivity to the sufferings of one's neighbor;
c. **lust**, or attachment to the shameful passion contrary to chastity;
d. **envy**, or sinful vexation at the advantages of one's neighbor;
e. **gluttony**, or the passion for excess in food and drink;
f. **anger**, or the lack of restraint in opposing others;
g. **sloth**, or love of idleness, a voluntary aversion to work.

9. Sins "against the Holy Spirit" are those in which contempt for the grace bestowed upon us by the Holy Spirit is manifested. They are:

   a. deliberately remaining in sins on the presumption that God must forgive us;
   b. despair of God's mercy;
   c. resistance to known Christian truth, in particular, the refusal to join the Catholic Church when convinced of its truth;
   d. envy of the spiritual progress of one's neighbor;
   e. hardness of heart before saving admonitions;
   f. postponing repentance until the moment of death.

10. "Sins that cry to heaven" are crimes particularly abominable, demanding severe retribution. They are:

    a. fully conscious and malicious murder;
    b. the sin of Sodom, or sodomy;
    c. oppression of the poor, widows, and orphans;
    d. withholding the wages of servants and laborers.

11. One participates culpably in the sins of one's neighbor in the following ways: by counsel, command, consent, provocation, praise, silence, cooperation, improper defense, or permissiveness.

XII. On the Virtues

1. In order to be a good Christian, it is not enough merely to avoid vices. The calling of a Christian is to follow Christ, who "went about doing good" (Acts 10:38), and to take part in His universal work of the salvation of mankind. Therefore, to be pleasing to God, a person must grow in virtue.

2. Every Christian virtue consists in the grace-assisted habit of the will—acquired through prayer and good efforts—of doing what is pleasing to God. Those dangerously err who place virtue merely in various emotional states and sentiments of the heart, in tears of tenderness, in movements of enthusiasm, and the like, while neglecting the more important matter: the fulfilment of God's will.

3. Christian virtues are divided into theological and moral virtues. The theological virtues are three: faith, hope, and charity. The principal moral virtues are prudence, justice, temperance, and fortitude. Faith, hope, and charity are called theological virtues because their immediate cause and object is God Himself. The moral virtues are so called because they govern our conduct and establish our stable manner of life.

4. The theological virtues must be held in the highest esteem. They are the supreme gift of divine grace, the light and the sole support in all the difficulties of life. These virtues should be continually nourished in one's heart; in particular, one should turn to them in moments of strong temptation, when approaching the holy sacraments, and when in danger of life.

5. Of all the virtues, the most exalted is charity. We must love God not so much because He grants us benefits, but for His own sake and because He is in Himself infinitely worthy of love.

6. The principal moral virtues consist in the following. **Prudence** is the habit of always choosing the means most pleasing to God for attaining eternal salvation. **Justice** disposes us to render to God and to our neighbor what is their due. **Temperance** restrains the inclination to improper pleasures and urges us to be moderate in the

use of earthly goods. **Fortitude** is the steady disposition of the will to fulfil one's duty before God despite all obstacles.

7. Opposed to the seven capital sins are: humility, mercy, chastity, charity, temperance, meekness, and diligence.

XIII. On Christian Perfection

1. We must strive toward perfection—that is, toward holiness—because our Lord **Jesus Christ commands it**: "Be perfect, as your heavenly Father is perfect" (Matt. 5:48).

2. Christian perfection consists in the purest possible love of God and of one's neighbor.

3. The path to such perfection is the way of the virtuous life—that is, of following our Savior and our Head.

4. God often calls those who desire to embark upon the path of perfection to the monastic life, the essence of which lies in the profession of vows of voluntary poverty, perfect chastity in celibacy, and unquestioning obedience to one's superior.

5. Perfection is not the calling of monks alone. The monastic vocation concerns a special and very secure path toward perfection; yet laypeople also may attain the highest holiness, provided they live according to the Spirit of Christ.

6. Clear directives regarding the perfection accessible to all in the Spirit of Christ are found in the commandments and the Beatitudes of the Lord:
   I. "Blessed are the poor in spirit, for theirs is the kingdom of heaven."
   II. "Blessed are those who mourn, for they shall be comforted."
   III. "Blessed are the meek, for they shall inherit the earth."
   IV. "Blessed are those who hunger and thirst for righteousness, for they shall be filled."
   V. "Blessed are the merciful, for they shall obtain mercy."

VI. “Blessed are the pure in heart, for they shall see God.”
VII. “Blessed are the peacemakers, for they shall be called sons of God.”
VIII. “Blessed are those who are persecuted for righteousness’ sake, for theirs is the kingdom of heaven.”
IX. “Blessed are you when they revile you and persecute you and speak all manner of evil against you falsely for My sake. Rejoice and be glad, for great is your reward in heaven” (Matt. 5:3–12).

7. In the first Beatitude, eternal life—and even here on earth, the joy of the Holy Spirit—is promised to those who do not cling with their hearts to earthly goods and who live in humble-mindedness. It is this interior poverty that makes us pleasing to God; voluntary material poverty may assist in attaining spiritual poverty.

8. The meaning of the second Beatitude is this: a Christian must in this life grieve over his sins, thereby disposing himself to receive forgiveness and the spiritual consolation that a pure conscience brings.

9. The third Beatitude praises meekness—that disposition of soul by which one treats others gently and condescendingly, provoking no one and never becoming provoked oneself. The meek do not exalt themselves, do not give way to anger, and do not murmur. The meek “shall inherit the earth”—the promised land, that is, the kingdom of heaven; moreover, by their influence the meek become, as it were, masters of hearts.

10. The fourth Beatitude must be understood thus: those who hunger and thirst for the righteousness of Christ—that is, who by word, deed, and good example strive to spread throughout the world the grace-filled kingdom of Christ’s single truth and holy love—shall be filled with the ineffable joy of union with Christ the Head.

11. In the fifth Beatitude, blessed are all who show in deed the mercy of Christ to those in spiritual or material need. God will reward their mercy by mercifully forgiving their own transgressions.

12. In the sixth Beatitude the Savior calls us to sincerity and to the eradication from the heart of all sinful inclinations. Such purity of heart is attained, with the help of divine grace, by unremitting vigilance over oneself and constant remembrance of God's presence. The pure in heart will, in eternity, enjoy the direct vision of God; and even in this life they possess the gift of seeing in all things the providence and goodness of God.

13. The seventh Beatitude refers to peace-making—that is, the readiness lovingly to remove every enmity among people and every discord, insofar as this does not contradict the duty of defending the truth. Peacemakers, more than other Christians, deserve to be called sons of God, for they are in the highest degree conformed to Jesus Christ, who came to "reconcile all things to Himself" (Col. 1:20). But we must not forget that there is also a false peace-making: the yielding to various religious errors, the desire to reconcile truth with falsehood, and to equate all confessions. Such criminal peace-making must be carefully avoided, as is evident from the last two Beatitudes.

14. The last two Beatitudes teach us that for the truth of Christ and for the Holy Church we must be ready to endure all sufferings and persecutions, even martyrdom; the reward in heaven will be proportionate to the labor of our endurance for the sake of truth.

15. Is it all the same for which faith we suffer, when the godless persecute all religions? No, it is not all the same, for Christ blesses only those who suffer for **the truth**, and truth can be only one. Moreover, the godless do not persecute all religions equally: they hate above all the one Catholic Church of Christ, and in other confessions they persecute only what remains in them of Catholicism—such as faith in God, the sacraments, the veneration of the saints, and the like. They especially hate obedience to the Roman Pontiff.

16. To attain spiritual perfection, a Christian must:

a. frequently and humbly meditate on the teaching and life of Christ the Savior;
b. pray much and fervently;
c. guard purity of intention, seeking in life nothing other than the fulfilment of the will of God;
d. labor in humble obedience to the Church;
e. practice with magnanimity the virtue of temperance and other virtues;
f. strive for the increase of God's grace in his soul.

PART THREE. ON GRACE

I. On Grace in General

1. The grace of God is a spiritual, supernatural mercy granted to us by God for the sake of the merits of our Lord Jesus Christ, so that we may faithfully fulfil the will of God and attain eternal salvation.

2. One distinguishes:
   a. **actual grace** (assisting, transient), and
   b. **sanctifying grace** (indwelling, justifying).

3. Actual grace is the God-sent **transient enlightenment of the mind and strengthening of the will**, which urges us to do good and avoid evil. Without this grace we can neither begin, nor continue, nor complete the work of eternal salvation. Every person is given sufficient grace for salvation, yet this grace does not violate one's freedom to accept or reject these divine promptings.

4. Sanctifying grace is that supernatural state of our soul, produced by the Holy Spirit, through which we are no longer subject to the dominion of original sin or of mortal sins we have committed, but are made children of God and members of the

household of the eternal kingdom of God. This grace grants us participation in the very life of God; therefore the Eastern Fathers often call it **"deification."**

5. Sanctifying grace is also called **justifying grace**, because it raises us to a state of righteousness or holiness, spiritually renews us, and makes us pleasing to God.

6. We cannot earn grace by our own efforts. Merits toward eternal salvation can be acquired only by means of sanctifying grace already given to us, and given without our deserving it. Our merits are the fruits not so much of our good will as of the undeserved gift of God.

7. A person first receives, or receives anew, the grace of justification:
   a. in the sacrament of baptism, or—in exceptional circumstances—in baptism of blood or baptism of desire (see below);
   b. in the sacrament of penance, when mortal sins are forgiven to the Christian;
   c. in the sacrament of anointing of the sick, when there is repentance, even if only prior to the loss of consciousness, and when sacramental confession is impossible.

   As for the **increase** of sanctifying grace, it is granted in all the sacraments and even in all acts of piety performed with pure intention.

8. Sanctifying grace remains in the soul of the righteous person **until he loses it by some mortal sin**.

9. Besides the sacraments, the chief means of increasing sanctifying grace and of preserving oneself from mortal sin is **frequent, fervent, pure, and sincere prayer** to our Savior, who merited for us every grace, and to the Most Holy Mother of God.

II. On the Sacraments in General

1. A sacrament is a sensible sacred action or rite established by our Lord Jesus Christ in order to signify and to produce grace within our souls.

2. The sacraments not only impart or increase sanctifying grace, but also confer special gracious gifts according to the specific purpose of each sacrament.

3. One should approach the holy sacraments worthily (insofar as this depends on us), that is, with faith, proper humility, a spirit of repentance, and with such preparation as each sacrament requires.

4. Our Lord Jesus Christ instituted seven sacraments. These are:
   I. Baptism,
   II. Chrismation (Confirmation),
   III. The Most Holy Eucharist,
   IV. Penance,
   V. Holy Orders,
   VI. Matrimony,
   VII. Anointing of the Sick.

5. The sacraments are distinguished as follows:

   a. **Sacraments of the spiritually dead**, that is, those sacraments which impart supernatural life to souls dead by sin: Baptism and Penance; and **sacraments of the spiritually living**, which increase the life of grace: the remaining sacraments.

   b. **Non-repeatable sacraments**, which imprint an indelible seal (character) of the gift of the Holy Spirit upon the soul: Baptism, Chrismation, and Holy Orders; and **repeatable sacraments**: the remaining ones.

   He commits a grave sin of sacrilege who, having on his conscience any unconfessed mortal sin, approaches the sacraments intended for the spiritually living. Indeed,

anyone who approaches any sacrament with ill intent commits a grave sin and is deprived of the grace of the sacrament.

III. On Baptism

1. Baptism is the sacrament that removes original sin and personal sins, imparts sanctifying grace, and makes us children of the true Church.

2. From one who wishes to receive baptism, faith and contrition for sins committed are required.

3. Infants are baptized according to the faith of their godparents, who must teach them the truths of the faith when they reach suitable age.

4. For the validity of the sacrament of baptism the following are required:

   a. **water**, not any other liquid;
   b. **immersion or pouring**, as a sign and figure of cleansing by grace;
   c. **the invocation of the three Persons of the Most Holy Trinity**.

5. Baptism imprints upon the soul an indelible character of the Christian and therefore cannot be repeated.

6. In the baptism of infants, original sin is forgiven; in the baptism of adults, both original and all personal sins.

7. In baptism both the temporal and eternal punishments due for sins are remitted.

8. The sacrament of baptism imparts sanctifying grace and the gifts of the Holy Spirit.

9. Under ordinary circumstances, the parish priest administers baptism; in cases of necessity, **any person** may administer it, provided he intends truly to baptize—that is, to do what the Savior established concerning baptism.

10. When baptism with water cannot be received, sanctifying grace may be given through what is called *baptism of desire* or *baptism of blood*.

11. **Baptism of desire** is the firm intention to receive baptism at the first opportunity, joined to sincere contrition for sins and a saving love of God.

12. **Baptism of blood** is martyrdom suffered out of love for Jesus Christ.

IV. On Chrismation

1. Chrismation is the sacrament in which the Holy Spirit strengthens the believer for the unwavering confession of the holy faith and for living according to it.

2. In the Eastern Rite, chrismation is administered by the priest immediately after baptism, anointing the newly baptized with the holy chrism and pronouncing the words: *"The seal of the gift of the Holy Spirit. Amen."*

3. Holy chrism is the special mixture of various fragrant substances and olive oil, consecrated according to the prescribed rite.

4. This sacrament may be administered only by bishops, and, with their authorization, by priests. In the Latin Rite, chrismation is ordinarily administered by bishops alone.

5. This sacrament is not absolutely necessary for salvation. Yet, because chrismation increases the grace needed for the struggle against temptations, it is sinful, through negligence, to deprive oneself or others of this sacrament.

V. On the Holy Eucharist

1. The Holy Eucharist is our living Savior Jesus Christ Himself, offered to God during the Divine Liturgy under the appearance of bread and wine as a sacrifice, and given to us in Holy Communion as the food for the sanctification of our souls.

2. Our Lord Jesus Christ instituted this sacrament at the mystical Last Supper, when, having said over the bread, *"This is My Body,"* and over the wine, *"This is My Blood,"* and having communicated the Apostles, He added: *"Do this in remembrance of Me."* Therefore, at the Divine Liturgy, the change of the bread and wine into the Body and Blood of Christ occurs when the priest pronounces the sacred words: *"This is My Body; this is My Blood."*

3. Jesus Christ remains under the appearances of bread and wine as long as the appearances of bread and wine endure; therefore, in the Holy Gifts reserved in church, one ought to venerate our Lord Jesus Christ Himself.

4. In every particle of the consecrated bread or wine, the whole risen Savior is present—His full divinity and His full humanity. For this reason, in the Byzantine-Slavic Rite Holy Communion is not always given under both kinds (for instance, to children), and in the Latin Rite it is ordinarily given under the appearance of bread alone.

5. Since the Savior instituted this sacrament as the food for sustaining our supernatural life, one ought to receive Holy Communion worthily and as often as possible. The first Christians received Communion at nearly every Liturgy.

6. The Divine Liturgy, or the Mass, is the unbloody re-presentation of Christ's sacrifice on the Cross. It is the principal sacred action of the Christian religion, because in it the oblation—the bread and wine—is changed into the Body and Blood of Christ. Therefore, devout presence at the Divine Liturgy is far more profitable for the soul

than participation in any other sacred service.

The spiritual fruits of worthy Communion of the Body and Blood of Christ are these:

a. an indescribable abundance of gracious gifts bestowed on our soul through the most intimate union with Christ, the God-Man and the Source of infinite holiness;
b. union with Christ, the Head of the Church, and through Him, with the entire Catholic Church and all her pastors and faithful children;
c. the edification of the universal conciliar society of believers, that is, of the Church—the mystical Body of Christ.

7. In preparing for Holy Communion, one must:

a. cleanse one's conscience of mortal sins; if one is free of such sins, confession is not strictly required, yet for greater reverence toward the holiest of all Sacraments, those who communicate frequently ought also frequently to confess and repent even of their venial sins;
b. pray fervently and dispose the heart with acts of mercy and repentance;
c. abstain from all food and drink at least from midnight;
d. after Holy Communion, one should not leave the church immediately, but spend some time in intimate conversation of the soul with the loving Savior, uniting one's desires to His holy thirst for the salvation of all people and the union of all Christians in the one true Church;
e. we may further honor the Holy Eucharist throughout the day by uniting ourselves mentally with our Lord Jesus Christ, present in the Eucharist, and by visiting churches to pour out our prayers before the eucharistic Christ and to renew our resolve to sacrifice ourselves for the salvation of souls.

VI. On Penance

1. Penance is the sacrament in which the priest, by the authority of our Lord Jesus Christ, truly absolves the sincerely repentant sinner from his sins.

2. All sins without exception can be forgiven to one who truly repents.

3. In danger of death, if there is absolutely no possibility of confessing one's sins to a priest, the sacrament of penance can be supplied by perfect contrition, joined to the sincere intention of confessing as soon as it becomes possible.

4. In this sacrament we receive:

   a. the forgiveness of sins;
   b. deliverance from eternal punishment;
   c. restoration to the state of sanctifying grace, or—if it had not been lost—an increase of it;
   d. a special grace for the struggle against temptations.

5. In approaching this sacrament, one must—after praying to the Holy Spirit—examine one's conscience, at least from the time of the last sincere confession, recalling how one has sinned by word, deed, or thought against the commandments of God and the duties of one's state in life. If the conscience reproaches us for mortal sins, we must, insofar as possible, recall their number and the circumstances that change the nature of the sin. Examination of conscience is greatly assisted if it is performed daily, for example before going to sleep.

6. For sins to be truly forgiven, contrition for the sins committed—hatred and rejection of them—is necessary. Contrition must be:

   a. internal, sincere, and not merely spoken in words before the priest;
   b. universal, extending to all sins, at least to all mortal sins; it is very beneficial also

to be contrite for sins already absolved;
c. supernatural in its motives: repent not because vice harmed your health, but because you offended God and deserved the loss of heaven; the best contrition is from pure love of God, although the Lord, in His infinite goodness, forgives sins in confession even when we repent from the motive of having deserved eternal punishment—that is, when we have a supernatural but imperfect contrition;
d. joined to childlike trust in God's help and hope for forgiveness.

7. For sins to be truly forgiven, a firm purpose of amendment is also necessary. One must likewise resolve:

a. to avoid in the future at least all mortal sins, as well as all occasions and circumstances that generally lead us to sin;
b. to make restitution to one's neighbor for any harm done to his external goods and to repair the spiritual harm done to others; without this resolution our intention to abandon sin cannot be sincere.

8. Having prepared for the sacrament of penance through true contrition and a sincere purpose of amendment, one must proceed to the confession of sins before the priest. Confession must be:

a. **complete**, mentioning by number and kind at least all mortal sins committed, insofar as our memory permits; at the same time, one must avoid indecent descriptions or harming the reputation of others; it is very salutary also to confess venial sins;
b. **frank**, without concealment, embellishment, or justification; one must not be ashamed to confess one's sins sincerely, for an insincere confession causes terrible torments of conscience, and there is no need to fear contempt from the priest, who is accustomed to hearing confessions of every kind, is himself a sinner, and cannot but feel deep respect for a sincerely repentant soul; the spiritual beauty of humble repentance outshines even the worst crimes;
c. **clear**, so that the priest may easily understand everything.

9. After confession, one must fulfill the *penance* (epitimia) imposed by the priest, to free us from temporal punishments for sin and, above all, to heal our soul. God always forgives the eternal punishment together with the sins, but the temporal punishment is not always remitted entirely; temporal punishment must be borne either in this life or in purgatory. Besides fulfilling the assigned penance, we must by other voluntary penitential works satisfy God's justice—that is, repair the offense we have given to God by our sin.

10. In satisfying divine justice, the Church assists us by indulgences—remissions of temporal punishment after confession. The Church satisfies for us by means of the spiritual treasury or merits that our Lord Jesus Christ has acquired, either personally or through His saints, for the purpose of satisfying divine justice.

11. The Church has the power to remit punishments from the Lord Jesus Christ, Who gave His Apostles—and especially the Apostle Peter—the fullness of authority regarding the forgiveness of sins and of the punishments due to them (Matt. 16:19). From the Apostles this authority has passed to their successors.

12. Is it sufficient, in order to obtain remission of temporal punishment, merely to perform the prescribed external works, for example to give alms? By no means; to act so would be sacrilege. To truly obtain an indulgence, one must be in the state of grace and perform the prescribed good works with a spirit of humble repentance and love. No external offering can replace this interior disposition.

VII. On Holy Orders

1. Holy Orders is the sacrament instituted by our Lord Jesus Christ which gives the power to perform sacred rites—especially to forgive sins and to change bread and wine into the Body and Blood of Christ; in addition, this sacrament imparts a special grace for worthily mediating between God and men.

2. Three degrees of Holy Orders are distinguished:

   a. the deacon assists the priest in the celebration of the Divine Liturgy and other sacred rites;
   b. the priest, depending on higher ecclesiastical authority, performs all the sacraments except Holy Orders;
   c. the bishop possesses the fullness of priestly power.

3. Priestly power must not be confused with the teaching authority and with the authority of governing the Church or its parts. Regarding the celebration of the Liturgy, a parish priest and a bishop possess the same power; but regarding ecclesiastical teaching authority and pastoral governance, the priest has authority only within the limits established by his bishop. As a bishop, the Roman Pontiff is equal to any bishop; as a patriarch, he is equal to other patriarchs; but as the universal teacher in matters of faith, he alone possesses personal infallibility.

4. From this distinction between various forms of authority it follows that those who deny the universal pastoral authority of the Roman Pontiff on the basis of ancient testimonies speaking of the equality of bishops *as bishops* are entirely mistaken.

5. In order to become a priest, what is most necessary is a grace-given vocation and a pure intention to serve God alone and the eternal salvation of souls.

VIII. On Matrimony

1. Matrimony is the sacrament by which two persons of different sex are united for life for the establishment of a family and for mutual support.

2. Spouses must:

   a. live in harmony and in conjugal fidelity until death;

b. edify one another by an exemplary life and offer one another every kind of assistance;
c. raise their children together in piety and in love for the Lord, for His true Church, and for the saints, especially for the Most Holy Virgin.

The husband must provide for the sustenance of the family, and the wife must obey her husband in all things not contrary to the will of God.

3. A marriage blessed by a valid sacrament and consummated by conjugal union can in no case be dissolved, not even by the supreme ecclesiastical authority. The Church may only permit a more or less prolonged cessation of conjugal life if very serious reasons exist; but such separated spouses are never permitted by the true Church to enter a "new marriage," for, in the words of Christ, marrying a divorced woman is adultery (Mark 10:11–12). Ecclesiastical authority may only declare the *non-existence* of a marriage which, due to the absence of necessary conditions, was from the beginning invalid—merely apparent.

4. From the fact that Christian marriage is an indissoluble sacrament, it follows that no levity is permissible in entering into marriage. Those who intend to marry must pray much and carefully consider whether they are capable of living a truly Christian married life together.

5. Impediments to marriage may be:

a. those which make the marriage merely illicit—for example, marrying on a forbidden day;
b. those which make the marriage invalid from the beginning, nonexistent before God—for example, a "marriage" between a brother and a sister.

IX. On Anointing of the Sick

1. Anointing of the Sick is the sacrament in which, through the anointing of the body of the sick person and the prayers of the priest, a special grace of God descends upon the sick person, healing spiritual infirmities and often also bodily ones.

2. In this sacrament:

   a. sanctifying grace is increased;
   b. venial sins are forgiven, as well as mortal sins if the sick person cannot confess;
   c. temporal punishment for forgiven sins is remitted;
   d. the sick person receives special strengthening in suffering and gracious help in the struggle against final temptations.

3. Anointing of the Sick often restores health, wholly or partially, if the Lord sees this as beneficial for the spiritual good of the afflicted person.

4. Every Christian who has reached the age of reason and is seriously ill should receive this sacrament. Its reception should not be postponed until the last moment of life. Anointing is not administered in light illnesses.

5. Anointing should be received in the state of sanctifying grace, and therefore one ought first to confess; and if this is impossible for any reason, then at least one should arouse in oneself contrition for sins from pure love of God. Furthermore, one must surrender unconditionally to the will of God.

X. On Prayer

1. Prayer is the raising of our spirit to God in order to glorify Him or to ask for some grace. Prayer is necessary for all who are capable of praying.

2. Prayer:

   a. unites us with God and disposes Him to grant us His blessings;

b. weakens the inclination toward evil and urges the will toward good;
c. comforts us in sorrow;
d. implores God's help in our needs.

3. We must pray:

a. with reverence, removing as far as possible all causes of distraction;
b. with humility, aware of our weakness and unworthiness;
c. with trust, confident that our prayer will be heard if what we ask is not contrary to our spiritual good;
d. with submission to the will of God concerning the manner and the time of the fulfillment of our petitions;
e. with perseverance and holy boldness, despite the apparent lack of success in our prayers.

4. There are prayers in which definite words must be used; liturgical prayers in particular must never be altered. Yet we should also frequently pray interiorly and mentally—for example, by meditating on the life and words of the Saviour—in order to awaken holy resolutions within our hearts.

5. Jesus Christ commanded us to pray always (Luke 18:1), that is, always to remain in a spirit of prayer, which is possible in every occupation provided that we sincerely desire to do the will of God in all things. Furthermore, we must sometimes devote ourselves exclusively to prayer, leaving aside all other occupations; especially should we pray in this manner:

a. in times of temptation and suffering;
b. morning and evening.

In church we must pray with particular devotion, following the course of the divine service and piously reflecting on the meaning of the prayers and sacred rites.

6. We must pray for all people—living and deceased, friends and enemies; especially for our parents, pastors, and benefactors. Whoever understands himself to be a member of the Mystical Body of Christ will pray fervently for the entire holy universal Church and for the Holy Father, the Roman Pontiff.

7. Among spoken prayers the most important is the "Our Father," or the Lord's Prayer, which our Lord Jesus Christ Himself taught us.

8. The first two words of this prayer signify that in all things we must approach God as an infinitely caring and loving Father, and that in all our dealings with our neighbor we must show fraternal charity.

9. In the Lord's Prayer we ask God:

   a. that His name may be glorified by true worship throughout the world;
   b. that the Kingdom of God—that is, the Church—may spread everywhere, and that grace may reign in our hearts, both on earth and in the heavenly kingdom after death;
   c. that all may strive to know and accomplish the will of God;
   d. that God may give us what we daily need for the body, and especially for the soul;
   e. that He may forgive our sins and give us the strength to forgive the injuries inflicted on us by others;
   f. that the Lord may keep us from all dangerous temptations and deliver us from every evil, especially from eternal condemnation.

Appendix on the Byzantine-Slavonic Rite

1. The Catholic Church desires that her children who come from lands where the Eastern ecclesiastical and liturgical order has existed from ancient times should preserve that order in its integrity.

2. The Church desires and requires this because such preservation corresponds more fully to:

   a. her Catholic, universal spirit of safeguarding all that is sound and holy;
   b. her reverence for ecclesiastical Tradition, both Western and Eastern;
   c. her maternal care to make, after the example of Christ, the path of salvation easier for all.

3. Catholicism does **not** "hide under the guise of the Orthodox rite." In the Eastern rite the Catholic Church openly proclaims, through the solemn commemoration of the Roman Pontiff in the liturgy and in sermons, that her Byzantine-Slavonic faithful are Catholics. Indeed, everywhere it is perfectly well known which Eastern temples are Catholic and which are not. The Byzantine-Slavonic rite is "Orthodox" only in the sense that it pertains to the one *orthos*, that is, the Catholic Church. But if the word "Orthodoxy" is taken to mean the Eastern separation from communion with the Bishop of Rome, then the Byzantine-Slavonic Catholic rite is not and cannot be "Orthodox."

4. This rite was formed long before the Greek schism by Catholic saints—among others St. Basil the Great and St. John Chrysostom—and it always existed in those Eastern communities that did not break communion with Rome. In those Eastern Churches which fell away, it remained as a remnant of Catholicity, a precious inheritance from the once-flourishing Catholic Churches of the East.

5. The Catholic Byzantine-Slavonic rite is not a "trick devised to deceive" Eastern Christians. Were such an unworthy trick to be admitted, one would have to blasphemously accuse the Saviour Himself of a similar deceit—for Christ, for the salvation of mankind, became flesh and, throughout His preaching, adapted Himself to the customs of the land in which He lived.

6. Catholics of the Byzantine-Slavonic rite are not half-Catholics, nor Catholics "of a second class." They are, in the full sense, members of the one Church of Christ,

entirely equal to Latin-rite Catholics—neither more nor less.

7. The Catholicity of the Byzantine-Slavonic rite is not a "transitional stage" meant to prepare Eastern Catholics for adoption of the Latin rite. For the Catholic Church, moved by supernatural motives and out of love for her Eastern children, cannot desire the diminution of their spiritual treasures. And even if some pope were to be guided by earthly considerations, why would he alienate Eastern Christians by forcing upon them a rite little understood by them? If one may speak of the present Eastern Catholicism as a "transitional stage," then only in the sense that the Catholic Church seeks gradually—according to the general growth of Eastern Catholic life—to restore for her Russian children all that is required by the sound traditions of Eastern Christian life: canonical features, patriarchates, forms of asceticism, a distinct pattern of theological thought shaped by the Eastern Fathers, and so forth. All that is incompatible with the divine moral law or with Revelation, all that is harmful to true orthodoxy—such as divorce—is excluded. The fundamental principle of Catholicism is not "uniformity," but rather *unity in diversity*.

8. Objection: does not the Catholic clergy force Byzantine-Slavonic Catholics to adopt Latin teachings, such as the dogmas concerning the Holy Spirit or the Immaculate Conception?
   We answer: dogmas belong to the realm of the faith, where no difference can exist between East and West, between a Latin and an Eastern spirit. Truth is one everywhere, and Catholics who reject any Catholic dogma cease thereby to be Catholics.

9. These dogmas were defined in the West, yet the place of their definition is of no consequence; truth is not bound to place or time. This is evident even with respect to truths of a lower order—mathematical truths are neither Spanish nor Australian. Still more absurd, then, is to speak of a "Greek" or "Latin" faith. Faith can be only true, divine, and salvific—or false and erroneous.

10. If one calls "Latin" the doctrines on the Holy Spirit or the Immaculate Conception, defined by a pope in Rome, then the dogmas of the ancient Ecumenical

Councils—acknowledged by the independent Russian Church—must also be called "Latin," since they became universal dogmas only after the Roman Pontiff confirmed their truth, whose primacy was at that time acknowledged even by the Eastern Churches.

11. The Byzantine-Slavonic rite, like the Latin rite, is salvific only insofar as it is united with the one saving faith of the true Church of Christ. It is not the rite itself that saves, but submission to the will of Christ concerning faith and ecclesiastical order; and the will of Christ is that His Church be one.

12. The relations of Byzantine-Slavonic Catholics with Catholics of other rites must be fraternal and full of charity. We are all children of one Mother, the Catholic Church, and despite differences of rite, we form one spiritual family, one ecclesial society. Therefore it is sinful to shun those of other rites, to exalt oneself, to think only of the interests of one's own rite, or to seek, by means of ritual distinctives, to construct a separate national Church.

13. The best means of preserving the Catholic spirit of mutual union among the various rites is the Most Holy Eucharist. Before the loving Saviour present in the Eucharist all ritual partitions must vanish. Let Catholics of one rite at times receive Holy Communion in the temples of another rite. Sincere childlike devotion to the Most Holy Mother of God is also necessary, both for a healthy spiritual life in general and in particular for fostering Catholic brotherly love among Catholics of different rites.

14. Toward Eastern Christians who reject the Catholic Church, Catholics of the Byzantine-Slavonic rite—as indeed all Catholics—have, among others, the following duties:

    a. to regard them as brethren whom grace calls to the unity of the Church of Christ, and thus love them with pure Christian charity;
    b. to respect their sincerity and good conscience;

    c. to exhort them to a pious life for religious reasons and in fidelity to the authentic orthodox traditions of the Eastern Fathers;

d. to draw their attention to the fact that the most virulent atheists and enemies of Orthodoxy seek above all to detach all Christians from the Roman Apostolic See, and therefore one must beware of the anti-papal calumnies spread everywhere;

e. to pray fervently and sacrificially for these Christians, especially for those who, not knowing what they do, speak evil of the Catholic Church.

ПРИМЕЧАНИЯ [Notes]

* Текст Катехизиса был для данной электронной публикации подвергнут редактированию - поскольку оригинальный текст, видимо, предназначался для греко-католиков, цитаты из Священного Писания и молитвы были в нем приведены на церковно-славянском языке. Для молитв прибавлен русский текст, цитаты в настоящем издании даны в русском переводе. Сам текст Катехизиса мы осмелились подвергнуть незначительным стилистическим изменениям там, где устаревшие конструкции речи могли создать затруднения для современного читателя. Данное электронное издание (в отличие от оригинального бумажного) не имеет официального одобрения Церковных Властей, поэтому мы представляем его просто как ознакомительное, а не как официально-церковное. Сведения о постах, праздниках и т.п. в этом Катехизисе даны применительно к византийскому обряду, а не к латинскому. В том, что касается доктрины, разумеется, никаких различий нет. (Прим.

редактора электронной версии. Дальнейшие примечания находились в оригинальном издании).

1. Или, как выражались о той же истине западные Отцы Церкви, - от Отца и от Сына.

2. Церковная жизнь может и должна проникаться всеми здравыми особенностями каждого народа, его духом и преданиями: иначе она и немыслима. В этом смысле вполне допустимы "национальные церкви". Но печально, когда греховные националистические страсти тормозят благодатные стремления пастырей и народа, убивают международную всецерковную соборность в любви и приводят к взаимному отчуждению поместных церквей, вплоть до отпадения от общего иерархического центра.

3. О десятом члене Символа веры см. ниже, часть III, глава III.

4. Неправда, будто вера в Бога несовместима с наукой: такие гениальные ученые и изобретатели, как Ньютон, Кеплер, Ампер, Пастер, Фуко, Коперник, Гершель, Гумбольдт, Вольта, Гальвани, Бранли, Маркони и столько других, были глубоко верующими людьми. Техника, естествознание и вообще все науки достигли наибольшего расцвета как раз у народов, веками воспитанных Церковью. Большинство первых знаменитых университетов Европы были основаны по почину пап, епископов или вообще преданных Богу людей.